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TIONNONTATES

THE PETUNS OR TOBACCONATION OF NOTTAWASAGA LOWLANDS

Before entering upon a brief history of the Petuns or the Tobacco Tribe, whose hunting grounds, in the fifteenth century, covered the lands now included in the counties of Grev and Bruce, it may add something of value to our article if we give a preamble epitomising the lives of Champlain and the Franciscan priest, Joseph Le Caron, who were the first white men to visit the Tionnontates and record their impressions of the unfortunate tribe and its regional habitats.

SAMUEL DE CHAMPLAIN.

Samuel de Champlain, soldier, colonizer, and navigator, was born in the year 1570 at Brouage, a picturesque little town in the department of Saintonge, France. In his youth he took service with a cavalry troop and served for a time in the wars conducted by Henry IV, King of France.

The career of a soldier did not appeal to him and he left the Service and became a mariner. In his "Les voyages du Sieur de Champlain" he tells us: "Navigation seems to me to occupy the first place. By this art we obtain a knowledge of different countries, regions, and realms. This is the art which induced me to explore the coasts of a portion of America, especially those of New France." In January, 1599, he sailed to Mexico, the West Indies, and Panama. On his return he wrote the record of his cruise, illustrating it with charts, etc. In March, 1603, he made his first voyage to Canada, charting the Gaspian Coast and the St. Lawrence River up to the falls of St. Louis. In May, 1604, with De Monts, he explored the coast of Nova Scotia and founded a colony at Port Royal. He returned to France in 1607, but sailed the next year for Canada and laid the foundation (1608) of the City of Quebec. In 1609 he discovered Lake Champlain



Champlain-

Samuel de Champlain.

when he accompanied a war party of Hurons and Algonquins on an expedition against the Iroquois. In October, 1612, he was made Lieutenant-Governor of New France.

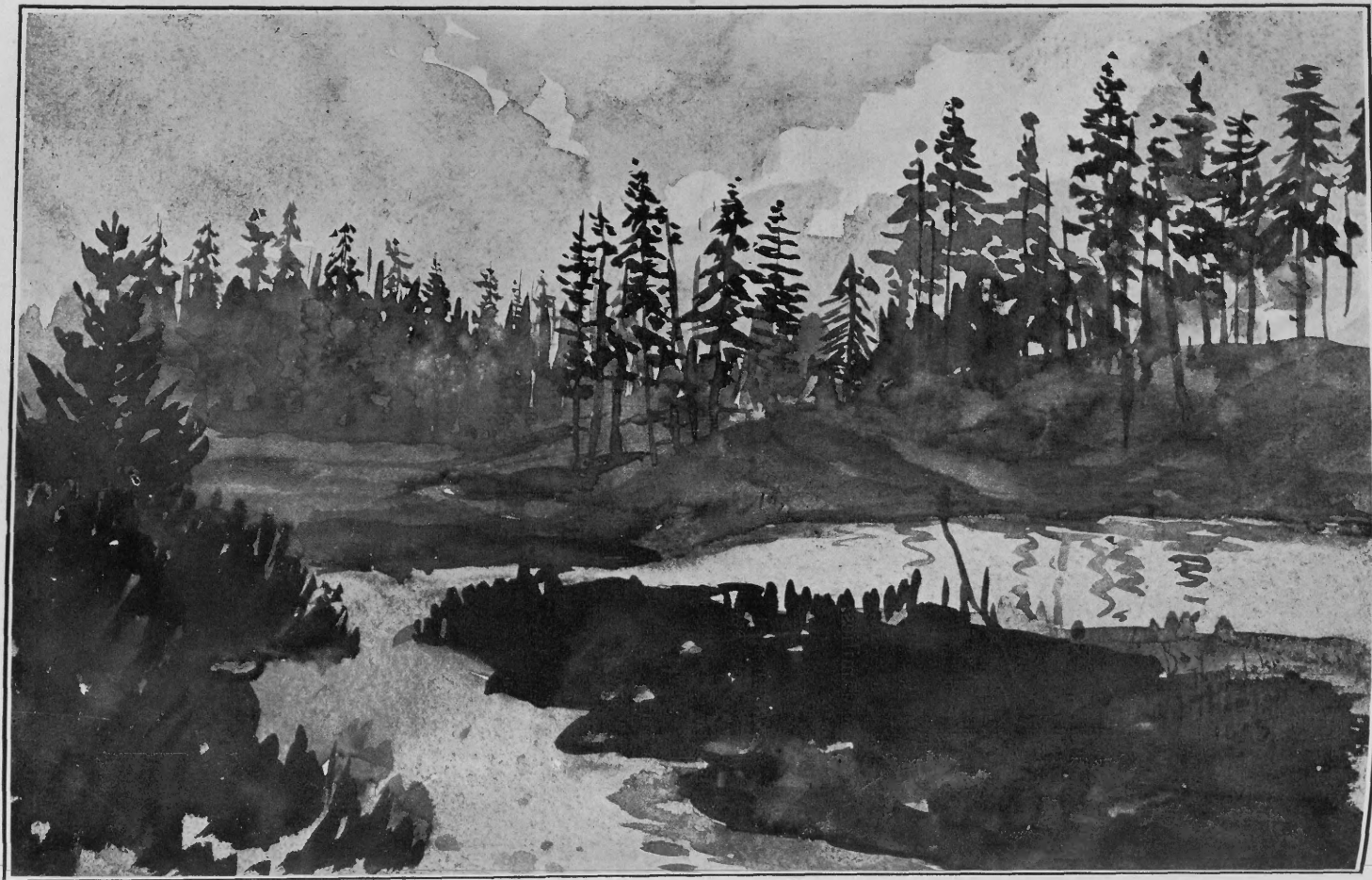
In the year 1611 he continued his exploration of the St. Lawrence and broke ground for the erection of a building at Place Royale, on the site now covered by the City of Montreal. In the year 1613 he explored the region above Sault Saint Louis, visiting "Les Gens de Terre," "Les Tetes de Boules," tribes of the Gatineau and the River Rideau and visited the Chaudiere Falls and the Algonquins of Allumette Island.

In the year 1615 he ascended the Ottawa, which he calls in his journal "*Le Riviere des Algonquins*," descended French River and skirting the shore of Georgian Bay joined at Carhagouha (Township of Tiny) Father Le Caron, the Récollet, who, with twelve Frenchmen had reached the Huron Country a few days in advance of Champlain. Returning from an expedition against the Iroquois, he passed the winter 1615-16 with the Hurons, visiting with Le Caron the Petuns or Tobacco Nation, whose hunting grounds lay to the south-west of the Hurons in the present Counties of Grey and Dufferin. He then crossed into the lands of the *Cheveux Relevés*, a Chippewa sub-tribe, afterwards known as the Mississaugas, and other Algonquin families.

On May 20, 1616, accompanied by Algonquins and Hurons he descended to Quebec, from which town he sailed for France, arriving at Honfleur September 10th. He soon returned to Quebec and passed the remainder of his life in building up his Colony. On Dec. 25th, 1635, Champlain died in Quebec City, where a splendid monument commemorates his explorations and achievements.

The Abbe Ferland, Baneroff, Dionne, Garneau and Parkman are unanimous in their appreciation of the splendid qualities of head and heart which earned for Champlain an honourable and conspicuous place in modern history. Rochemonteix calls him a "providential man" and Charlevoix in his "*Histoire de la Nouvelle-France*" writes: "What we most admire in him are his fidelity to his great undertakings; his intrepidity when confronted with serious danger, his ardent and disinterested zeal for his country, his scrupulous regard for honour and uprightness, and above all, his heart, which was more concerned for the welfare of his friends than for his own interests."

He was a painstaking and voluminous writer. He bequeathed to us the following works: "*Bref discours des choses plus remarquable que Samuel Champlain de Brouage a reconnu aux Indes Occidentales*"; "*Des Sauvages, ou voyages de Sieur de Champlain fait en l'an 1603*"; "*Les Voyages de Sieur Champlain Xaint-congeois*"; "*Voyages et decouvertes en la Nouvelle-France depuis l'année 1615 jusques à la fin de l'année 1618*"; "*Les voyages de la Nouvelle-France Occidentale faits par le Sieur de Champlain depuis l'an 1603 jusques en l'année 1629*"; "*Traité de la Marine et du devoir d'un bon Marinier*"; His writings in six volumes, edited by Abbé C. H. Laverdiere, were published in the year 1870, under the auspices of the Faculty of the University of Laval, Quebec. The learned Abbé prefaces the first volume with an illuminating dissertation on Champlain, his triumphs, voyages and explorations. In the Laval Edition the account of Champlain's visit to Panama and Mexico is not inserted. His last work published in 1632 is by Sieur de Champlain, Captain of the King's Marine Service; and all the discoveries made by the same from 1603 to 1629. His explorations in Canada ended in 1616.



Landing Place of Champlain. Dugas Bay, Trout Lake, Portage to Lake Nipissing.

JOSEPH LE CARON.

As the honour of being the first missionaries to enter the Maritime Provinces belongs to the Jesuits who came to Canada in 1611, so the distinction of being the first to preach Christianity to the tribes west of Quebec rests with the Franciscans.

Answering the invitation of Champlain three priests of the Recollets, John D'Olbeau, Denis Jamay, Joseph Le Caron, and Pacific Duplessis, a lay brother, arrived at Quebec in the month of June, 1615. The Recollets, called also "Fathers of the Strict Observance," opened their first establishments in Paris in 1605. Henry IV., Louis XIII., and Louis XIV., favoured them particularly. Louis XIV. appointed Recollets chaplains to his troops and founded a monastery for the community in 1678 near his royal residence at Versailles.

Immediately after their installation they divided between them their missionary allotments. Jamay was appointed Commissary General, remaining at Quebec, where he devoted himself to the spiritual demands of the colonists. D'Olbeau departed for the Saguenay tribes to winter with the Montagnais, and Father Le Caron set out, in the summer of 1615, for the Huron hunting grounds in western forests.

Joseph Le Caron, according to an entry in the "Martyrology of the Recollets for the Province of Saint Denys" was born in the suburbs of the City of Paris in the year 1586. Soon after his ordination to the Priesthood he was appointed Chaplain and Preceptor of the Duke of Orleans. Resigning his position after the demise of his Royal Patron he became a member of the Community of Recollets in 1610, and took the three vows of Poverty, Chastity and Obedience in 1611. When in 1614 Champlain appealed to the Recollets in France for missionaries for Canada, Le Caron cheerfully volunteered for the service and with his three companions sailed with Champlain from the Port of Honfleur, April 24, 1615. The ship anchored at Tadoussac May 25, of the same year.

On July 7, in company with a band of Hurons and Algonquins of the Ottawa the zealous priest left Sault St. Louis and began his wondrous voyage of seven hundred miles to the great lake of the Hurons. With his swarthy companions he entered, early in August, the Bay of Matchedash and late in the afternoon was hospitably received and entertained in the Huron town of Caragouha (Township of Tiny). A few days after his landing he was joined by the intrepid Champlain.

In the winter of 1616 Champlain and Le Caron visited the Petuns or Tobacco tribe, (Bruce and Grey Counties), where Le Caron was coldly received and his expectations unrealized. Here is what Sagard (*History of Canada*, page 42) records of his reception: "The Missionary now visited the tribe of the Petuns where he encountered more disappointment than consolation; these barbarians extended to him no welcome nor manifested any signs that his visit was agreeable to them."

Returning to the villages of the Hurons, Le Caron passed the winter among them instructing the adults, catechising the children and teaching to all the rudiments of civilization.

On the morning of May 20, 1616, he left for Quebec with Huron traders who set out from Carhagonha with canoes loaded with skins and peltries for the fur market at Three Rivers. On July 20, he sailed with Champlain for France, returning, April 11, 1617. When in France he was made Superior of the missions of New France. He now fixed his residence at Quebec, visiting Tadoussac, at the mouth of the Saguenay River, where for six years each winter he devoted himself to christianising the Montagnais Indians and those who came to trade from



the Mistassini region. In 1623 he was joined by two missionaries of his order who had come from France to assist him. One of these was Gabriel Sagard Theodat—commonly known as Sagard—historian of the Huron missions. The other was the priest, Nicolas Viel, drowned in 1625.

Accompanied by his two companions Le Caron again left (July, 1623) for the Huron country, and in August safely reached the Huron village of Carhagouha. Here Le Caron, assisted by Viel and Sagard, completed his dictionary of the Huron language. In June 1624, escorted by two hundred Hurons and a flotilla of sixty canoes loaded with mink and beaver skins, Father Le Caron departed for Quebec and the following year sailed for France. In 1626, with Champlain, he returned to Quebec, where he resided until 1629, in which year he resailed for France, where he was appointed Superior of the Monastery of the Recollets at Sainte Marguerite in Normandy. The brave and zealous priest, stricken by an infectious disease contracted while waiting on the sick, died at Sainte Marguerite, March 29, 1632, in the forty-sixth year of his age. Father Le Caron was a priest of large endowments. He spoke fluently the Huron and Montagnais languages, dictionaries of which he compiled and dedicated to the King of France. ("Necrology of the Recollets," Manuscript numbered 13875, National Library (Paris) Cf. also Sagard, *Le Clerque*, Gilmary shea.)

TIONNONTATES—THE PETUNS OR TOBACCO NATION.

In the year 1648 Iroquois warriors, chiefly Senecas and Mohawks, invaded Huron territory and on the morning of July 4th attacked and captured the frontier town of Teanaustayae standing on land within what is now the Township of Medonte, Simcoe County. Here the Jesuits had established the mission of St. Joseph with Father Antoine Daniel in charge. When the Iroquois stormed the town, its fighting men were miles away hunting and trapping, and only old men, women and children were in possession. After slaughtering the men, women and infants at the breast, they set fire to the village and began their homeward march to the Seneca towns, dragging with them seven hundred prisoners reserved for torture or adoption. The missionary Daniel was shot to death and his body thrown into the fire.

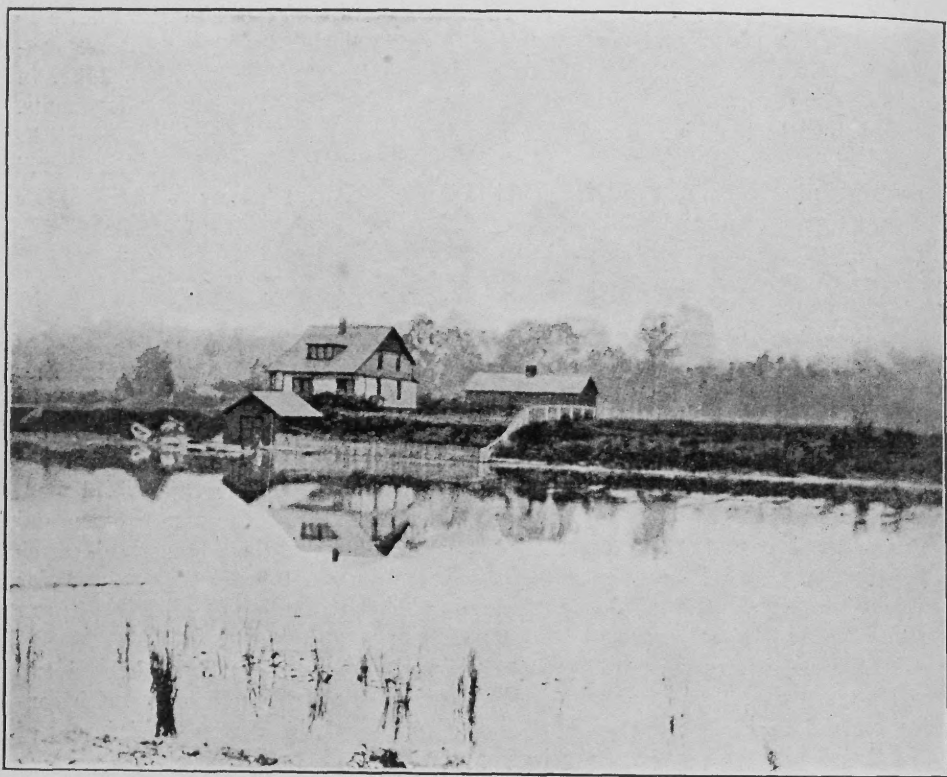
Early in the next year, 1649, the enemy returned, captured and burned two more Huron towns, slaughtering the inhabitants and filling the country with consternation and fear. This campaign led to the ruin of the Huron Confederacy of which the Khiontatehronon or Tionnontates formed an integral part. The Tionnontates, known to the early French and Recollet missionaries as the Petuneux or Tobacco Nation (Bressani-Martin, Ed. page 184, *Relation* 1648) had at the time of the incursion of the Iroquois their villages and hunting grounds in Nottawasaga Township, in the forests of the Blue Hills and occasionally in the Mountains of Saint John.

At the time of Champlain's and Le Caron's visit to them in 1616 they occupied lands in Bruce and Grey Counties, stretching from the mouth of the Saugeen River in the west to the lowlands of Nottawasaga Township. In a relentless war waged against them in the years 1636-38 by the Mascoutens and their allies the Potawatomes and Sauks they were driven from their own territory to the lands bordering the western shores of Nottawasaga Bay and the slope of the Blue Hills.

When the Iroquois raided the Huron territory in 1648-49 the Petun country lay to the west of Huronia proper, extending westward from the hills of Nottawasaga Township, Simcoe County, to the shores of Lake Huron and northward to

Cape Hurd. (Jones—"Huronian," page 228.) They were a sedentary people included among those tribes whom Sagard called the nobility of the land. "They and the other sedentary tribes may be regarded as the nobles of the Country. The Algonquins are the bourgeois (commoners) while the poor and wretched are represented by the Montagnais." (Sagard—H. du C., Ed. 1636.)

Their social and political institutions were founded strictly on blood kinship. Their dwellings or lodges were constructed of saplings and bark, were long and narrow, having eight or ten fires in each lodge and a specified number of families to each fire. These lodges were collected into villages and towns, palisaded and fortified when facing the enemies' frontier. They depended for their sustenance on



Site of Ste. Marie on the Wye.

horticulture and the chase. On the patches of ground which they cleared by burning or girdling the trees, they raised large supplies of corn for winter use, squashes, sunflowers for oil, beans of many varieties, and excellent tobacco for trade and home consumption. They were skilled hide-dressers and tanners. These skins and pelts served them for rugs, moccasins and raiment. When in 1640 the Jesuit Fathers opened among them the Missions of St. Joseph (Etharita) and St. Mathias (Ekarenniondi), the Tionnontates lived in nine villages inhabited by members of the clans of the *Deer* and the *Wolf* into which the nation was divided. The two clans numbered about fifteen thousand souls. Etharita or St. John of the Tionnontates, the capital of the Wolf clan, was probably near the Blue Hills in Grey County, and Ekarenniondi or St. Mathias, the principal town of the Deer clan, was somewhere in Nottawasaga Township, Simcoe County. The two villages would

probably number a thousand families. When Etharita was destroyed by the Iroquois on December 7th, 1649, Father Garnier, the missionary, was shot and tomahawked. This village lay nearest the frontier and was the only one of the Tionnontates destroyed by the enemy.

MIGRATIONS OF THE TIONNONTATES.

A people who have no literature have no tribal or national memories or records of the past. "Our Indians," writes the late Archbishop Taché, of St. Boniface, N.W.T., in 1868, "have no chronicles, no annals, no written monuments, nor records of any kind whatever." That this assertion bearing upon the conditions of the tribes of the Northwest applies to savages the world over we know from the writings of travellers and explorers of every age. "I could find no monuments or marks of antiquity among these Indians," writes Charles Waterton, the explorer. "I have seen nothing amongst these Indians which tells me that they existed here for a century; though for aught I know to the contrary they may have been here before the Redemption. Were I by chance to meet the son of the father who moulders here he could tell me that his father was famous for slaying tigers and serpents and caymen, and noted in the chase of the tapir and wild boar, but that he remembers little or nothing of his grandfather." (*Wanderings in South America*—London, 1839, p. 178.)

Defining in particular the position of the Indians of America, with reference to the knowledge we have acquired of them, we note that different fortunes have accompanied different tribes in their antecedents. Some parts of the eventful course of the race have been happy enough to find historians, as among the Aztecs of Mexico and the Mayas of Yucatan, who wrote reports of the events of their times. Such reports give us what is called documentary or monumental history.

But there are families of the race which lie outside of the margins of any local records. Their deeds and their past are unrecorded. Their records and their lives are like the portions which the Chinese comprise in their Annals, but which they expressly designate "Parts outside of History." Such unrecorded antecedents of the American Indian are embraced in the enigmatical words "Prehistoric America." So far as our information extends the tribes of the Canadian Wilderness before the coming of Jacques Cartier were as if they were non-existent. Their history is a blank and the events in their lives are buried beyond the hope of resurrection.

To speculate, then, on the original habitat and migration of the Huron-Iroquois and affiliated tribes is a waste of valuable time. That a tribe speaking the Huron language was in possession of the Island of Montreal when Jacques Cartier landed there in 1535 is now admitted by writers interested in the early history of the Huron-Iroquois. The tobacco pipes discovered there in 1863 when compared with those unearthed in Nottawasaga and now preserved in our Archaeological Department indicate a Petun handiwork.

Horatio Hale, whose familiarity with the Huron-Iroquois dialects constitutes him an authority, tells us that the language of the Petuns was the parent tongue of the Huron and Iroquois. (Hale, "Indian Migration," page 33.)

This statement gives us more than a hint that the Petuns were the primitive stock from which sprang all the tribes speaking the generic language. If, as the ethnologist Mooney contends, tradition and history alike point to the St. Lawrence region as the early home of the Hurons, then we are free to assume that the Tionnontates were the last of the Hurons to move west and south. They were

probably moving by easy stages towards the west to join their countrymen when Cartier met them at Montreal. They probably took the Ottawa route as they were the last to break camp down by the sea, they were also probably the last to enter the west, where they settled in the county of Simcoe near the grounds of their kinsmen, the Ouendats or Hurons. They were not long in possession of their new lands when according to the Relations of 1640, they attacked or were attacked by the Ouendats. They then moved further north into the Bruce Peninsula, and parts of Grey County, where they were when Champlain and Le Caron visited them in 1616. We now enter upon a time when henceforth the Canadian tribes will find historians. We will begin to know the important events of their lives from the faithful reports of men living, observing and writing at the time these events happened, or within a reasonable and speaking distance of men who dwelt among them and orally recorded what they saw or heard.

"The country of the Petuns, previous to their last war with the Mascoutens, extended as far west as the mouth of the Saugeen and as far north as the township of St. Edmonds and Lindsay." (Fr. Jones "Huronie," p. 219.) From these lands, the Tionnontates waged a bloody and ruthless war with the Mascoutens, called by the French "The Nation of Fire." The Mascoutens were a powerful Algonquin tribe dwelling in lower Michigan, or according to Sagard, nine or ten days' journey west of the southern end of Georgian Bay. (H. du Canada, p. 194, 1886.) Conquered by the enemy the Tionnontates fled to the protection of their Huron kinsmen and were permitted to occupy lands in parts of Grey and Simcoe Counties, known to-day as the region of the Blue Hills in Mulmur and Nottawasaga Townships. In these lands they were settled when the Jesuit Fathers opened missions among them and reported a population of about fifteen thousand (Rel. 1640). They were called Petuns and Petuneux by the French because of their abundant and well cultivated fields of tobacco. Petun was their word for tobacco and the French found the word more easily pronounced than Khiontateronon their proper name. "To the west," writes Bressani in his history, "live the tribes which we call the Nation of Petuns, because they raised abundant crops of tobacco to which the savages give the name of Petun." (Martin, Ed. p. 13.)

The word Petun we are told by the Bureau of American Ethnology is of Tupi origin and is still found among the dialects of that tribe in Brazil. The word clung to the plant and followed its migrations from the distant south to the shores of the Georgian Bay. Possibly in the remote past, the northern Indians in their wanderings from southern lands—for their colour indicates a southern origin—may have brought the name and the seeds of the plant with them. Among the Petuns, as among the other Huron-Iroquois tribes, tobacco bore a sacred character. It was used in their ceremonial rites and in the opening of treaties among themselves or among other nations. It was ceremonially utilized in the curing of certain diseases; it was smoked to propitiate the Manitou or Oki haunting dangerous places; to ward off evil and invite good luck. The plant when gathered by the Petuns and intended for home consumption was carefully dried, was then broken into small pieces or pulverized and preserved in deer skin pouches, often elaborately brocaded and ornamented.

FLIGHT OF THE TIONNONTATES.

The defeat of the Hurons by the Iroquois and the indiscriminate slaughter of the men, women and children of their own town Etharita broke the courage of the Petuns. For the next fifty years their history is a pitiful record of intense sufferings, of defeats, of famine and flight from pursuing enemies. The reverses

sustained by the tribe, the gloomy forest through which it opened a path, the foe ever doggedly hanging to its skirts, and the hardships that became a part of its very existence, invest its exodus with melancholy interest. Joined by a remnant of Hurons, who had fled to them for refuge, the Petuns abandoned their country and by weary wanderings over land and water at last found shelter (1652) at Mackinaw, the Michilmackinac of the Algonquins. The Iroquois with the scent and pertinacity of hounds followed them and forced them to take refuge on Noquet Island near Green Bay, Wisconsin, where the Jesuit Fathers had established among the Potawatomi the mission of St. Michael. Their stay here was limited to a few months. By the "Journal des P.P. Jesuits," we are informed that in 1653 they were with the Algonquins and wintered at Teanontari, an Algonquin village seventy or eighty miles south of Sault Sainte Marie. Late in the same year they were joined by a fugitive band of *Neutrals* and formed an alliance with the Ottawas, the *Cheveux Relevés*—"Standing Hairs"—of Champlain's time who were driven north by the Iroquois. (Note No. 1.) In 1659 Radisson, trader and voyageur, tells us he met them in the marsh lands near the source of the Chippewa River, Wisconsin, and that they were miserably poor. (Note No. 2.)

With the Ottawas the Petuns now roamed into the territory of the Dacotahs; driven from here after a stubborn fight they retreated to the head waters of the Black River, a tributary of the Mississippi. Hearing that the Jesuit missionary, Father Menard, was at Keweenaw Bay, they sent messengers, July, 1661, imploring his help in their misery. The generous priest answered their appeal and perished of hunger in the forests when on his way to the Black River. Leaving the Black River, the Petuns and Ottawas, threatened with starvation, finally arrived at Chegoimegon (now Bayfield, Wis.) where the Jesuit priest Claude Allouez came to their assistance and gave to their village the name of "La Pointe du Saint Esprit." With the Ottawas the Petuns now organized an expedition against their neighbors, the Sioux of the east. Perrot in his "Memoire," p. 88, tells an extraordinary story of the capture and defeat of the Petuns. It appears that the particular abode of the Sioux was surrounded by lakelets and marshes, where wild rice grew everywhere four or five feet above the water. On one of the islands the Ottawas and Petuns entrenched themselves and prepared an attack on the enemy.

The Sioux, to the number of three thousand, surrounded the island. Their numbers overawed the one hundred Petun and Ottawa warriors, who determined to escape in the darkness of the night. The rice fields favored their flight, but the Sioux anticipating their intent stretched nets with little bells attached from islet to islet. When the Petuns and Ottawas began to make their escape through the rice fields, the nets held them, the bells rang and the tomahawks of the Sioux did the rest. They were all killed or captured; one man only, who was called "The Frog" made his escape.

Discontented with their life at Chegoimegon and fearing reprisals on the part of the Sioux, the Petuns or Tionnontates, as they were now called, returned to the Island of Mackinaw.

With the Ottawas who followed them to Mackinaw they formed an alliance with the Potawatomies and the Algonquin tribes of Sauk and Foxes and renewed their war on the Sioux. After a disastrous campaign they returned to Mackinaw

NOTE No. 1.—"The Hurons and the Ottawas formed an alliance with one another in order to oppose with one accord the fury of the Iroquois, their sworn enemy." Hennepin-Louisiana, p. 101.

NOTE No. 2.—"He calls them by their tribal name, Kionontateronons (Okhionontatehron. Rel. 1635-1640)." "Voyages," Pierre Esprit Radisson, 1652-84, p. 147.

Island, then moved to the mainland, where they built the fort and village from which Marquette and Joliet set out for the discovery of the Mississippi, May 17, 1673. From the year 1690 until their removal to Kansas the Petuns or Tionnontates became known in documentary history as Wyandots. They broke up into fragmentary divisions and these divisions are hard to follow. With the exception of twenty-five members, the Petuns removed from Mackinaw to Detroit in 1702 on the invitation of De Le Mothe-Cadillac. From Detroit a band of them crossed the river and settled at Sandwich; another band went to Sandusky (1751) where they increased in numbers and according to Charlevoix, became the leading tribe of the Ohio region, and the privileged fire lighters of the confederated tribes. Father Emanuel Crespel, who was Chaplain to De Ligneris at Fort Niagara, tells us that in 1728 he went as chaplain with four hundred soldiers on an expedition against the Ottogamis or the Renards (Foxes) and that the French soldiers were accompanied by Huron-Petuns, Nipissings and Ottawas to the number of eight hundred. (P. Manuel Crespel "Voyages" p. 39, Frankfort, 1742.)

Many of the Petun warriors from the Detroit band were present at the great treaty of 1761, when Sir William Johnson made an alliance with the tribes which turned their tomahawks against the "American Rebels." The Sandusky-Petuns, who formed the overwhelming majority of the tribe, refused to enter into the alliance. Many of the Detroit and Sandwich Petuns became incorporated with the Iroquois and lost their tribal identity. In 1842 all the Petuns in the United States territory were rounded up and settled on a reservation in the State of Kansas.

In 1892 they were removed in a body to the Indian Reservation, Oklahoma, U.S., where they now remain, numbering, according to the last census, three hundred and sixty-eight souls. In all their wanderings and reverses they retained, and still retain, their tribal identity and their hereditary Chieftancy.

Briefly then, the Petuns flying from the vengeance of the Iroquois sought protection from the Algonquins of Michilimackinac. Driven from here by the Mohawks and the Senecas they fled to Green Bay, Wisconsin; from here they went to Tecontorai; then to the lands around Lake Pepin, intruding on the Sioux hunting grounds. Driven from here they found shelter at Chegoimegan, Wis. In time the main body returned to Mackinaw and a band of them sailed to Manitoulin Island, rejoining in a few months the Mackinaw party. Leaving Mackinaw they descended to Detroit; then they are found in scattered bands at Niagara, Sandwich and other places. The tribe as a body now settled at Sandusky, from which place they were removed by the United States Government to the Kansas reservation and finally to the Indian Territory, now the State of Oklahoma, where with the remnants of five other tribes they are protected and partially supported by the United States Indian Department.

NOTE.—Parkman states in his "Oregon Trail," page 4, that he met a party of Wyandots, when on his way to Fort Laramie in 1846, dressed like white men.



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To the HONOURABLE R. A. PYNE, M.D., LL.D., M.P.P.,
Minister of Education.

SIR,—In presenting you with this, the Twenty-sixth Annual Report of the Ontario Provincial Museum, it affords me much pleasure in stating that this year has been a very prosperous one. The number of specimens added to the Museum since the last Report are 2,550.

Increased space is greatly needed to exhibit what we have stored. We are indebted during the past year to A. M. Kennedy, Esq., Weston; Col. G. E. Laidlaw; Mrs. Minnie Graburn, Toronto; E. R. Steinbrueck, Mandan, N.D.; T. R. Mayberry, Esq., M.P.P.; J. P. Hall, Esq., Brown's Town, Jamaica; Mrs. W. A. Orr, Los Angeles; John Ross Robertson, Esq.; L. D. Brown, Esq.; C. A. H. Clark, Esq., and others.

I have the honour to be,

Sir,

Your obedient servant,
ROWLAND B. ORR,

Director.

Toronto, Dec. 30th, 1914.